



# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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## The Principles of Nature.

UNIVERSOLOGY.

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BY STEPHEN PEARL ANDREWS.

What Auguste Comte, after his elaborate and encyclopedical estimate of the Sciences in their present development, declares to be hopeless and unattainable, namely, the discovery of a Unitary Law running through and combining all the Sciences, and serializing the particulars within each of them, and what Prudhon also pronounces a fallacious hope, is precisely what I claim to have discovered. This is substantially what Fourier meant by "The Law of the Series," portions of which he intuited and dogmatized with a profound feeling for the hidden Truths of nature, while in the Scientific Sense—the discovery of facts and principles demonstrable by their reasons or by obvious presentation to the general intelligence of mankind—he can hardly be said to have discovered anything.

The essential differences in the methods of the Intuitionist and the Intellectualist may be illustrated as follows: Suppose a Piano-forte were a natural production, and so closed that no one had ever seen its internal Organization, and that no one knew, consequently, how its musical tones were produced: suppose, finally, that a musical genius appears whose own nervous organization is so exquisitely strong, whose sensitivity and conscious sympathy with external nature is so fine, that he stands before the instrument and pronounces by observing his own sensations when it is played, that those tones are certainly produced by the vibration of chords of different sizes and lengths, that these chords are struck upon by little hammers, etc., the intuition would be true, but the Proof would be inadequate. Nobody would believe the more that the musician knew what he was asserting except the few of nearly as delicate organizations who seemed to themselves to feel something of the same truths in their own internal experiences. This great Musician is the Intuitionist or Intellectualist. The Intellectualist is he that comes along afterward with chisel and hammer, breaks open the instrument and lays out obviously before the eyes of all, the whole internal construction. Intuition has a special relation to the Sense of Feeling and a general one to the whole Internal Set of the Senses. Intellection has a special relation to the Sense of Sight and a general one to the External Senses in the aggregate. Intuitive Knowledge is characteristic of the poet and the prophet, and is Unial, and therefore concretizing, aggregating. Intellectual Knowledge is alike characteristic of the Scientist or Positivist, and is Dual; therefore Analytical or Abstracting, (so far as Principles are concerned. In relation to the material of Knowledge, the error worked upon, their characteristics are reversed. Intuition dives into the more hidden and abstract, and drags it to the Light; while Science cumulates or aggregates, and so Unitizes by the induction of facts upon facts until the order is finally reversed, and a Principle deduced. This crossover of characteristics is due to a Principle of Universo-logy which will be duly expounded among the Elements of the

Science. It is advised to here simply to state the apparent contradiction, and with hardly an expectation that this very abstract statement will be clearly understood.)

In the sense in which I am speaking, Intuition being Unial, it follows that the Poet precedes the Philosopher, and the Seer the the Man of Science. Poets and Prophets have always been the Wise Men of the earliest ages, and Poets in all ages have anticipated the discoveries of Science, at least in the conception. When Shakespeare makes Puck reply to Oberon, "I'll put a girdle round the earth in forty minutes," there is in this single line a prophecy of the Magnetic Telegraph. The "Arabian Nights' Entertainments" are a whole magazine of predictions of the future achievements of Science. The Anti-Lions, Anti-Eagles and Behemoths of Fourier for which he looked to future creations were the anticipations of Locomotives, Flying Carriages, and Steam Ships. The inspiration of the Pythoness, the wonderful magic of the Oriental, and the isolated instances of Ghost Seeing and Wizard Powers of all kinds which have all along co-existed with the intellectual development of the race, are the outcroppings of a more primitive stratum of mental deposit than the Sciences of our day. They resemble the fringes and islands of the Celtic race in Europe driven to the sea coast, and into the islands and highlands, which proved inaccessible even to their apparently more hardy Teutonic successors. The Intellectualist in science could only appear with the return of Intuition to the Race. His work is that of Reconciliation between intuitive knowledge and the knowledge of the Intellect. The Tertiary Degree of the Development of Mind is the compound of the prior two, with a greater breadth of basis capable of sustaining them both. The Poet and the Philosopher have hitherto never understood each other. The Unitary Science will furnish their introduction. The Philosopher and Scientist will learn that every natural or truly poetical conception of the intuitive mind is a scientific verity, the significance of which it is his own province to ascertain and define; and the Poet and Seer will come to perceive that the dryest formula of Science is alive with poetical beauty, and more pregnant with magnificent results for the gratification of fancy than the divining rod of the wildest wizard of them all.

The Spirit of every poetical conception is a prophecy. It is the function of Love or Desire, which is Unial, to conceive the Idea; of Science, which is Dual, to discover the Forms in which it can be embodied in the Actual; and of Practice, which is Terial to embody and actualize it in External Form. All Prophecy is nevertheless dim and misty, compared with the clearness of actual vision. When the prophetic eye is turned towards the discovery of Scientific Principles, as it has been in the case of the two great Mystics just named, (with whom I may, in this respect, classify Andrew Jackson Davis,) the same characteristic attaches to the discovery. It is seen "as through a glass, dimly." The Principle is perceived concretized with its Operations in Practice, and not Abstractly, or with reference to its origins in the very nature of things. Intuition is the Artistic Sense which groups objects according to the symmetry of their

surfaces; and when scientific, it attempts to designate the blending-lines of extenuous qualities, lines which can never be traced with perfect distinctness, and hence the difficulty of the understanding. Intellect, on the contrary, cuts into the substance, makes a new set of lines where none existed in External Nature, separates into parts or elements, classifies according to new forms contained in itself, and is rigid, definite and exact. The lines it establishes are not such as result from the union or blending of differences, and which, therefore, tend to obliteration. They are such as result from the separation into two of what was seemingly one, and hence tend to increase in distinctness.

Universology includes the operation of both the Intuitive and the Intellectual methods. It classifies Nature both with reference to External Formation, and with reference to Internal Elementation, or, from the circumference inward, and from the center outward; but Science being essentially analytical, and Art synthetical, the scientific view of Nature gives precedence to the Intellectual Method over the other; and herein it differs from the Intuitive Method, or the Method of the Mystics which reverses this order. For Scientific Purposes the Analytical Idea predominates, and is *Unial*; Synthesis is subservient to it. For Artistic Construction or Practical Purposes, the Synthetical Idea is paramount, and Analysis subservient. To apply the latter order to the uses of Science is Subversion or Overtum, and should logically result in Mysticism or Confusion, as we have seen that it does. Every student will discover in reading the works of Swedenborg or Fourier, that there is no obvious Beginning-Point for their labors. Their ideas are magnificent, comprehensive and profound; but without order, or any regularly consequential evolution, one from another. There is no special reason why, in reading the works of either of these great men, one should begin at any one Chapter or Page rather than another. "Begin anywhere, and gradually work into the circle of their conceptions" is nearly as definite advice as the disciple can offer to the novice. There is before you a great globe of thought. Strike your spade into it anywhere on the surface, and you can not fail to work towards the center. But who yet has ever arrived there! Certainly not the great Mystics themselves; nor ever yet any one of their followers. Still the Science of the Universe can not be said to be discovered until some one penetrates by a more radical, or rather by the most radical Analysis to the Core and Center of the Universe of Thought and Being, fixes definitely the Latitude and Longitude of that center; and taking thence his departure outward to the circumference in all directions, classifies and serializes all the facts of Consciousness and Perception in that Order, so furnishing a Practical Classification based on, and corrected by, the Scientific.

The distinction between the Numbers One and Two, and the Corresponding Principles of Unity and Individuality, which conjunctively characterize every possible Conception and every possible Object, is very near to that center. Still that distinction, central as it is, does not clear this immense subject at the choicest middle.



I will show presently what does. Let me show first, however, that the assumption of this distinction between ONE and TWO as the Proximate and Practical basis and Starting-Point of All Science, is not Arbitrary or theoretical, but that it is Positive and Unavoidable; and the only such Starting-Point which can be assumed.

The Sciences, as such, correspond to the various departments of Nature of which they are the Sciences respectively. Any Aspect or view of Nature whatsoever, furnishes a Department of Nature in this sense, and has, or may have, its Corresponding Science. Different Aspects of the Objects in Nature take into view more or less of the concrete properties of the objects themselves. A pile of apples classified according to their color furnishes a classification based upon the property of color, and color involves an idea of Form, of Intensity, of Force, etc., by which color itself is measured or limited. If the same pile of apples be classified by their flavors, a still greater mixture of properties is taken into view, Taste cognizing its object in a still more concrete condition than Sight. If objects be classified, as Men, Horses, Trees, etc., the aspect is again still more complex, all the numerous groups of properties which go to characterize a Man, a Horse, or a Tree, being taken into the account.

Hence the Aspects in which Nature may be viewed proceed in a scale from the most Simple to the most Complex, or from the most Abstract to the most Concrete, the more Simple being Elementary and consequently Foundational. The Sciences based upon these varying Aspects of the materials of the Universe differ correspondentially with the Aspects assumed. Hence there is a Hierarchy or Cone of Sciences ascending by Gradations of Rank from *basis* to *apex*—from the most Abstract to the most Concrete.

That Aspect of Objects which is most purely Abstract, which takes into view the least possible of the Concrete property of things, is NUMBER. To Count Objects is simply to recognize that they are Things at all, without assuming for them any properties whatsoever except such as are *absolutely and equally necessary to the existence of any and of all the objects in the Universe*. It does not view as anything their Form, their Color, their Taste, nor anything else except the fact that *they exist*. The Science which corresponds to Number is Arithmetic, the Calculus, or, in general terms, Mathematics. With respect to objects, the inclusiveness of this Science is, therefore, Universal and greater than that of all others. With respect to the Properties of the Objects meant, it is on the contrary the least inclusive of all. With the greatest Breadth, it has no Height. It embraces all things *horizontally*, or with reference to the *basis*-property possessed by all Things in Common—the mere property of Existence—but it rises not at all into the ramifications of Existence into distinct branches arising out of the difference of properties. Hence it is itself the Basis or Foundation of all the Sciences, and includes, in one sense, all the others.

The Fundamental Science is, therefore, Mathematics or the Science of Numeration. Number proceeds in a regular Series from ONE to Infinity. All Numbers above ONE agree in the characteristic of Plurality. ONE is the only Singular Number. TWO is the first Plural Number, and the representative of the whole Numerical Series above ONE on to Infinity; or, as stated before, All Plurality is merely the extension of Duality, or the repetition of *Twoness*. No absolutely new Element occurs after the first *Twoness* is attained. UNITY and INDIVIDUALITY or DIFFERENCE, are accordingly Universal Principles in Nature, and fundamental in the Universological point of view.

It is impossible to think ONE without thinking TWO, or another ONE, as that by which the primitive ONE is limited or bounded, or from which it is separated by the fact of its being a ONE. It is equally impossible to think TWO without thinking ONE, as a constituent part of the TWO. Thus the conception of the ONE begets the conception of the TWO, and *vice versa*. Again, it is absolutely impossible to think anything whatsoever without thinking *both* the ONE and the TWO; and, in fact, the whole process of Thought and Feeling is, in the last analysis, nothing else than the oscillation between these two fundamental forms of conception. The close relationship of these two ideas, and the easy transition of one into the other, is testified to in the structure of Language itself. Thus, to *individualize* is to divide one object from another object, and hence to divide TWO from each other. INDIVIDUALITY is therefore used as identical with *Division*, Diversity, Difference, Plurality or *Twoness*, while the noun, INDIVIDUAL, signifies always the ONE object exclusively. So also to *classify* or separate objects according to their differ-

ences, is to assemble them, or bring them into *classes* according to their resemblances. The one is the *dualizing* Aspect, and the other the *unitizing* Aspect of the same process.

In respect to the Intellect, or Thinking strictly so-called, these two Aspects of the one Process are what we denominate Analysis and Synthesis. The Oscillation between the two is Comparison. But prior to Thought is Feeling, and this is divided into the Feeling of the Internal Self-hood or subject, the *I* or *Me*, called Consciousness, and the feeling of the External Objective World, the *not me*, called Perception; the first, the Unial and the second the Dual Aspect of Feeling or Impression. Finally, as to the Affection superinduced upon the Mind by the things felt and thought, it is either Agreeable, and hence called Good, or Disagreeable, and hence called Bad: that is to say, the sensation tends to Unity with the Soul, or there is Disunity and repugnance between them; the one state is Unial and the other Dual. In each of the three grand departments of Mind, therefore, Feeling or Sensation, Intellect or Intelligence, and Affection, the Oneness and Twoness of Operation re-appear in distinct forms—the two Aspects oscillating or combining into a Third. In like manner, as between these three departments themselves, *Sensation* is *Unial*, derived from the conjunction of the External World and the Internal Self. Intellect is *Dual*, its leading characteristic and first process being Analysis, or the disjunction or separation of Elements; and finally, Affection is *TERTIAL* and compound, embracing, first, Sensation or Perception, and then, Intellection or Choice.

An important point has now to be stated, to which I solicit the best attention of the reader. The same inherent necessity for the constant presence of the opposite Aspects of Oneness and Twoness, which constitutes the fundamental Law of Thought and of all the Mental Processes, is equally an inherent necessity in Matter, and constitutes, in the same manner, the Fundamental Law of Organization in Nature. *Analysis* and *Synthesis* in Chemistry correspond exactly to the *Analysis* and *Synthesis* of Mental Abstraction, the former dealing with gross material things, and the latter with the subtlest properties of Thought itself. *Construction* and *Destruction*, *Approach* and *Departure*, *Ebb* and *Flow*, *Beginning* and *Ending*, *Inness* and *Outness*, *Hereness* and *Thereness*, *Nowness* and *Thenness*, and all the other antagonisms of the Universe, are merely new applications of the primitive division into ONE and TWO. *Sensation* and *Intellection*, *Love* and *Hatred*, and all other mental antagonisms follow the same Law. From this Fundamental Principle, it results that the INTERNAL WORLD OF FEELING AND THOUGHT, and the EXTERNAL WORLD OF MATERIAL FORCES AND THINGS, are constructed, at least as to this beginning-point of the distribution of their parts, UPON PRECISELY THE SAME PLAN; and the presumption arises thence, that *each variety* of *Oneness* and *Twoness* in one of these Worlds, has a *precisely corresponding Variety* of *Oneness* and *Twoness* in the other World. We may well suspect, therefore, if we distinguish, in the Material World, Substance, which is *unial*—the substance of a Thing being *One*—and Form which is *Dual*, or *varying*—the faces or Aspects of the Form of an object being several—that we shall find in the Analysis of the Mind that which precisely corresponds to the division of the Material Universe into Substance and Form; and if we find in the Material Universe Up and Down, Right and Left, Forward and Back; or North and South, East and West, or Gravitation, or Composition of Forces, or Chemical Affinities and Repulsions, or Musical Harmonies and Discords, or sex, or color, or weight, or whatsoever other thing, that we shall find in the Constitution of the world of Mind *that*, in every case which is precisely correspondential to it. It is to be the triumph of Universology to demonstrate that this suspicion is based on substantial verity; that Mind is, in all respects and particulars, a Reflect of Matter, and Matter of Mind; that the same Law distributes the phenomena of each; that the two worlds, however different their Substance, partake of the same forms, and are, in the language of Crystallography, *isomorphous* with each other. It is, therefore, possible in Theory now, and will become possible in Practice, so soon as Universology shall be properly developed and comprehended as a Science, to reason with Scientific Exactness from the Material World, which being external and more tangible is better known—to the World of Mind, which being internal and impalpable is, hitherto, but slightly understood—and this down to the minutest particulars. We shall then know precisely what is Consciousness, Desire, Will, Perception, Intellect, Affection, Inclination, Memory, Imagination, etc., by refer-

ring to their precise Analogues in the Material World; and carrying the same Principle into details, we shall come to cognize new shades of Thought and Feeling with distinctness, until we reveal the Mathematics, the Geometry and the Astronomy of Mind, map out its Geography, measure and adjust its Dynamics, realize and designate its Musical Harmonies with Precision, to the point of knowing which is *Do*, which is *Re*, which is *Mi*, etc., and of which Scale, whether in C, D, or G, etc. In a word the first achievement of Universology will be to prove that the Individual Mind is an actual World or Cosmos, the Analogue in all Generals and in all Particulars, of the External Cosmos, and that the Aggregate of Rational Existences in all spheres is the Analogue, in like manner, of the External Material Universe; and that all this is true in the rigid Scientific Sense, and not merely as Imagination, Poetry, or Mysticism. This will be to bridge over the immense gap that has always intervened to separate the Physical Sciences from Psychology, to institute a new and reliable method for the investigation of the Science of Mind and the solution of all Metaphysical Problems, and to lay the basis of Unity and Universality in the Content of Human Intelligence.

But the promise of the new Unitary Science does not stop here. In the same manner as Matter and Mind are Reflects of each other, so every Department of Matter is a Reflect of every other Department of Matter, and every Department of Mind a Reflect of every Department of Mind. Hence in the same manner as it will be possible to reason from the Science of Matter to the Science of Mind, and contrariwise, so it will become possible to reason from every single Department of Science, either of Matter or Mind to every other single Department of either. Physiology, for example, will be shown to have an intimate and exact relationship to Astronomy and Geometry; Botany, Music, and Philology to all of them, and so on, through the whole range of the Sciences and the Departments of Nature which they concern; so that new discoveries in respect to the adjustment of the planets will be derived from the arrangement of the bones in the Human Body, the Philosophy of Kepler's Laws be referred to the Metaphysical Structure of the Mind itself, demanding in Nature the presence of the same Order, and the highest Positions of Moral Philosophy demonstrated by Diagrams drawn from geometry or the Science of Mechanics. To select a single Department, for illustration, since the Elements of Speech-Language, vowels and consonants, are correspondential with the Elements of every other Department of Nature, and the Combinations of these Vocal Elements correspondential, step by step, with the combination of those other Elements, it follows that Nature has designed and provided a natural Word for the exact expression of every possible Feeling and Thought—that there is, consequentially, a Natural and Universal Language for Mankind, not completely revealed through his primitive instincts, but susceptible of discovery, like Music, and that the endowment of the race with a Knowledge of this Universal Tongue, rich beyond comparison in its capacity to express every possible shade of Conception, euphonic to the point of Absolute perfection, and facile of acquisition from its relation to all other varieties of Knowledge, is a natural and inevitable resultant from the discovery of Universology itself.

Finally, Universology embraces not only the variety of Knowledge which is expressed in the verb I know, but also that which is contained in the expression I know how—the *savoir faire* in the Universal sense. It furnishes, therefore, the Philosophy of Art and of Practice, or a Theory of Life in every department of Human Activity. It solves all questions of Government, of Local Harmony, and Religious Faith, either by bringing the Human Mind to that conformity which the demonstrations of Positive Science command, or else, by settling with equal certainty the legitimate scope of diversity in opinion. In this sense it is a veritable Philosophy of INTEGRALISM, a term which I prefer to UNIVERSOLOGY when the Practical rather than the Scientific Aspect of the subject is adverted to. As such, it will be the mediator between, and the Reconciler of, all factions and sects in all spheres, and the Inaugurator of a compound Unity and Harmony in the great Universal Movement of Humanity, the commencement of the Heaven on Earth, which Religion and Science concur in predicting for the race.

It will now be conceivable that with such a Science of Universal Analogy it may become as practicable to calculate the career of an individual soul or of a race through its successive stages of existence as it is now to trace the orbit of a comet, and calculate its return. At all events I shall be understood when I affirm,



that with this kind of Knowledge we must come to know which one among the tens of thousands of conflicting Analogies in the material world is the precise one which applies to the question of the immortality of the soul, and that then, the decision of that Analogy will be final, from the theoretical point of view. The value of this species of proof from Universal Analogy, when thus perfected into the highest of all the Sciences, for the purposes of the Spiritualist, as the needed corroboration of his empirical proofs, can not be over estimated, and requires to be further elucidated in another article.

#### "FACTS ARE STUBBORN THINGS."

THE following is offered, not because it is anything so astounding, but simply, that through the much despised *rappings*, the reality of Spirit intercourse is most unquestionably proven. Last Wednesday, two friends from the country called upon the writer, one of whom he had not seen for some five or six years, and who for nearly eight years has been afflicted with an increasing malady of deafness, indeed so bad that he declared himself as one "half dead." The writer said to him, "Apply to a healing medium." "I am something like Thomas," said he, "I must thrust my hand into the side etc., before I believe." After some conversation, in which both arguments and facts were adduced to prove the truth of Spirit intercourse, which was disbelieved by both brothers, we appointed a meeting on the morrow. The brothers consented to go to 553 Broadway, and wait on Miss Fox. Like all who have never witnessed the highly interesting procedure of Spirit intercourse, they were reluctant to put the first question. "Is there a Spirit present that will communicate with me?" said the elder. Yes. "Will you give your name?" By the alphabet the name was given. "How old were you on leaving the body?" Four years. "Will you rap the number over twenty years that you have lived in the Spirit-world?" We counted eighteen raps. "Of what disease did you die?" Several being named, *water on the brain* was affirmed to. These facts the gentleman declared to be correct as regarded his sister, who would have been forty-two years old now, had she lived in the body. "Is your mother with you?" said the questioner. Three raps distinctly different were given. "Is Father?" Three raps still louder, and the three invisible intelligencies all rapped simultaneously. Then came the following by the alphabet, after giving her name letter by letter:

Dear Son, we are all together anxiously waiting for you and the other members of our family, to be added to our Spirit Circle. I am still with you.

The question was then put by the writer, "Can anything be done for A's deafness?" Ans. "A Spirit Physician can cure him." Meantime, the deaf gentleman was putting mental questions, to which the following appeared to be an answer: "Dear Son, we will do all in our power to restore your hearing." We then enquired, "what medium? Is the name in the TELEGRAPH?" Yes. On calling over a list of names, they were all negatived by the rapping, until the name of Mrs. Hatch was decided on. We accordingly waited upon that lady, who was soon profoundly entranced and spoke the following Clairvoyant examination. Here let it be observed that Mrs. Hatch is an entire stranger to the parties. She has not been used of late by Spirits with healing power, though deafness has been cured through her mediumship.

Through the Clairvoyance of this medium we perceive the tendency of the system is that of scrofulous diathesis—hereditarily so. The respiratory organs being intimately connected with the nerves and fluids circulating through and from the brain, throw off successively, secretions; these secretions are carried by force of the nervous and arterial action of the system, into the secretory organs of the external functions of the brain. This has always been the case with this person from childhood. There have been *gatherings* of the secretions in the glands of the ears—also in the nose. These secretions have not been properly carried off through the various organs; consequently within those glands they have remained deposited until the substance has grown to the membranous portion of the glands, and frequently projects itself against the drum of the ear. Therefore at times, the sense of hearing is more distinct and acute than at other times, and only in one of the organs at a time, the other being stopped by the reaction of the secretions.

Under ordinary treatment, a surgical operation would be requisite. All that is required, is an active or increased power of the vital functions and fluids of the brain, giving sufficient force to the brain to bear away these secretory deposits.

We perceive also that an injury caused by a fall or too violent exercise, has been sustained, jarring the organ thus diseased, and rendering acute the inflammation.

Here the question was asked, Can you regulate the circulation of the fluids so as to accomplish a restoration?

Ans. "It can be done by self-discipline and proper treatment. We perceive also that in the auditory nerve, there is an organic difficulty which has been from infancy. This will render his recovery entirely dependant on the functional action of the system, and the increased power of the vital forces. He should avoid excessive labor of mind and body, especially mind.

"We would advise an insertion into the orifice of the ear, every morning and evening, of a small piece of cotton saturated in a solution of castile soap, after which the head should be vigorously rubbed with the hands. We do not think that the sense of hearing can be entirely restored, but we do think that total deafness can be prevented, and the present deafness greatly lessened. We would advise that the person, as often as convenient, yield himself to the influence of mediums who are entranced, or impressed to prescribe or manipulate."

The skeptic and critic are informed that the gentleman received a blow on the head when an apprentice; also a slight hurt a few years since by picking his ear with an iron picker, which he had forgotten until reminded by a friend present. Two, if not three, of the same family died of water on the brain in infancy, this proving in a degree the "hereditary" taint or cause.

"Why do not Spirits make use of a higher or more noble mode of communicating than rapping?" was a question made use of by the gentleman. It is chosen for its simplicity, being of a universal character, understood in all languages on the face of the earth, and adapted to every capacity. The sounds, too, are produced by electro-magnetism, we are told, not by miracle. But, says one, Why did not this come sooner? In like manner we may ask, why was the circulation of the blood unknown until Harvey discovered it two hundred years since? Why the art of Printing only between three and four centuries in existence? Why was gas light left for Cavendish, chlorine for Davy, and the atomic theory for Dalton, to discover?

NEW YORK, 1857.

#### GENERAL LAWS OF NATURE, AND MIRACLES.

By the general laws of Nature is commonly understood a uniform and invariable mode in which all physical phenomena in nature are produced, and that these phenomena are produced by an energy existing in matter itself. The believer in God, who adopts this theory, believes that this energy was imparted to matter in the first instance by God himself, but that ever afterward, it of itself, without his intervention, produced these phenomena. The Atheist maintains that this energy originally belonged to matter, and is of itself adequate to produce all these phenomena, and that it is not necessary, therefore, to suppose that God imparted it to matter, or even to assume the existence of God.

Now in my view of the subject, both of these classes of persons are in an error, and that no such energy exists in matter, whether imparted to it or not. My theory is, that God himself acts upon matter *at the time* that the phenomena take place; that he originally created matter and endowed it with all those properties, capacities and forces with which it is endued; and that, when he wishes to produce any physical phenomena, he makes use of these properties, capacities and forces, in the same way that one of our chemists or mechanics would do, if he wished to produce a particular chemical combination, or produce a particular mechanical action; that *at the time* the phenomena take place, like the latter, God combines these chemical properties, and puts in operation these forces, to produce the desired result; and that he always does this, except in the case of miracles, in a uniform and invariable manner, which has been termed the order of Nature, but more properly might be called the order of Providence or of God, for Nature can here exist in no other sense than as being the mode in which he produces these physical phenomena. The uniformity and regularity he observes in these operations is occasioned by the fact that it makes part of his system, and that it alone is adapted to carry into execution and perpetuate this system.

If an energy could be imparted to matter which would enable it of itself to produce all these physical phenomena and the endless series of causes and effects that take place in matter, it would in fact be enduing matter with intelligence, design, contrivance, skill, place and adaptation; for all these qualities are made manifest in the phenomena, and the phenomena only could be produced by their exercise. Now as it is well known that matter is not endued with these qualities, and could not be endued with them, it follows therefore, necessarily, that matter of itself alone could not produce the phenomena. And that therefore what are called the *general laws of nature*, do not, in fact, exist in any other sense than this; that there are certain uniform and invari-

able *rules* which God observes in the production of physical phenomena from which he never deviates, because these rules make a part of his system.

Having then established the fact, as I conceive, that there are and can be no such thing as *general laws* in the sense in which these terms are generally understood, I come now to the subject of *miracles*.

And in the first place, it is necessary to define what a *miracle* is; for I conceive the dispute among men in relation to them has arisen from want of clear views of what is a miracle, and the different meaning that has been attached to this term by different persons, rather than from any other cause. A *miracle*, I should define to be the production of a physical effect in a mode different, and by a process different, from that in which it is commonly produced, or by what is called, though improperly, the order of nature. Now, one great objection that has been brought against the credibility of miracles arises from what I consider to be a false theory which has been adopted in regard to *general laws*. It has been assumed that these general laws are a system acting in and of themselves, by which all effects in the physical universe are produced; and that no effect can by possibility be produced but by their operation; and as miracles are effects that are supposed to be produced in some way different from the operation of general laws, therefore they can not be produced at all. But even were physical effects usually produced by the operation of general laws in the sense here intended, it would not follow that God, who established these laws, could not, if he saw fit, produce these same effects by his *immediate agency*.

But if there are, in fact, no *general laws* in the sense intended, but every physical effect is produced by the *direct and immediate agency* of God himself, this objection is deprived of all its weight; for we do not know but God can vary his mode of operations in the production of similar effects. And while he ordinarily resorts to one and the same mode in producing them, viz: to that which is called, though improperly, the order of nature, yet he can, if he should deem the occasion required is for the accomplishment of some special purpose, adopt another mode, viz: by a *miracle*. There may be two modes of producing the same effect—the one the usual one, and the other the *miraculous* one. And a man might as well argue that there is but one way of producing ice, viz: by exposing water to the cold air, because this is the usual mode, when it is well known that ice can also be produced by the application of salt; or that there is but one way of producing light, when it is well known that there are numberless ways; or to say that the blind can not be made to receive their sight, the lame to walk, the dead to be raised, the water to be turned into wine, or the loaves and fishes to be multiplied, except in the usual, and what is called the natural, way. The denial of the power of God to work *miracles* is to assert something about which we know nothing, and to impute our own ignorance, imperfection and incapacity, to a Being who is endowed with omnipotence, omniscience and perfection in every attribute; and to think, because we think our limited faculties are able to do some things only in one way, the same must also be the case with him.

Another objection that has been brought against *miracles* is, that they would be a *violation* of what are termed the *laws of nature*; but they would not be a *violation* of these laws. A *violation* would be the production of *different* effects by the same cause, as the production of steam and ice by the same application of caloric; or the production of air by a combination of oxygen and hydrogen, instead of oxygen and nitrogen; and of water by a combination of oxygen and nitrogen, instead of oxygen and hydrogen. But the production of the same effect by two different processes is not a *violation* of any supposed law, but only the production of a similar effect by another or different process, as it might more properly be called.

WILLIAM S. ANDREWS.

P. S.—An important omission occurred in the article "The Existence of God," at the bottom of the page near the end, published February 21. The paragraph should have read thus: "But nothing of this kind is ever seen, except in some rare cases of what are called *luxus nature*, and which show that they are a *deviation* from a *uniform* plan, and that chance has nothing to do with them; since if *uniformity* be the result of chance, there would be nothing but *uniformity*; if *deviation* be the result of chance, there would be nothing but *deviation*."





"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, MARCH 21, 1857.

The Editor of this paper has been confined to his room since Thursday evening of last week, in consequence of severe indisposition.

#### CONDITIONS OF PROGRESS IN TRUTH.

A GREATER and wiser man than the present writer has truly said, in substance, that Truth is the external form of Good—in other words, that it is the substance of good presented in those mental aspects which correspond to its specific nature, and which adapt it to mental cognizance and useful application in the sphere of being to which it relates. According to this definition, in the most absolute and interior signification of the terms there can be no truth which does not in some way involve good as its foundation and origin. What we mean by good, in its highest and foundational sense, is that prompting of divine love which originated the universe with all its forms, laws, principles and correlative operations, for the sake of uses. What we mean by good in its application to man, is that state of his loves which leads him to constantly seek conformity to the laws of God, to honor the Creator, and to endeavor to promote the highest interests of his fellow beings. Good or goodness, therefore, as applied to the Divine Being is the *germ*, or root; Truth, (embracing all harmoniously and correlatively operative principles represented in the whole physical, moral and spiritual universe,) is the *Tree* which has outgrown from that germ or root; and the *Uses* which the whole is adapted to accomplish constitute the *Fruit* of that tree. As therefore a tree can not exist except as an outgrowth from a germ or root, so neither could divine Truth exist except as an outgrowth from divine goodness as its root or germ, looking toward the realization of an end which is its use or fruit.

Now man, so far as he is in divine order, is constituted in the image of God. The same faculties of Love and Wisdom which have an infinite self-existence in the bosom of Deity, are possessed finitely and derivatively by man. As therefore it would have been impossible for the whole infinite structural form of divine truth to exist, had it not been preceded (not in time, but in the order of dignity and importance) by divine good as its germ, so it is impossible for truth to be really and permanently informed in the mind of man, except as divine good inflows into his affections and purposes.

We do not deny that a bad man—one who is exercised mainly by selfish and evil purposes—may have comprehensive and brilliant thoughts, or that he may clothe these thoughts in forms of expression which will perfectly present truth to others, and which, as expressions adapted to the external representation of truth, may be unexceptionable even to an angel; but while the man and the angel are both willing to adopt precisely that same form of expression as representing what they respectively conceive as truth, let the man, while still in his evil loves, proceed to act out what he interiorly understands and means by that form of expression, and he will act a *lie*, and not the truth—thus practically demonstrating that his so-called truth is merely an *outer semblance* of that which had no reality in the interior recesses of his soul. This may stand as an illustration of the intrinsic nature of all the *leading* and *permanent* philosophical, theological and other conceptions of men whose ruling interior affections are selfish and evil. We say of the *leading* and *permanent* conceptions of such; they may have conceptions that are *not leading* ones, which are perfectly true, as they have particular affections which are not *leading* ones, which are good. They may also, for brief periods, be forced by overwhelming evidences and influences, to acknowledge great and all important divine truths; but if they are not in the *goods* of which those truths are the mere forms, the truths themselves will soon depart from them as the vain conceptions of an idle dream.

There are thousands of active, penetrating, grasping intellects in our day who are professedly in the eager pursuit of truth. In

the hope of ministering to the best soul-interests of such, we would respectfully submit the following suggestions, as deduced from the foregoing: First, negatively, never seek for truth as a mere matter of curiosity; never seek it as a toy, a plaything, or as a means of procuring worldly honors; never seek it even for its merely intellectual value, or you will be perpetually liable to be misled by fallacies and mere seemings. Seek it rather for its uses—for the good it will enable you to perform. Strive, at the outset of your investigations, to have permanently established in your affections, a love of a man, of God, of personal purity and holiness, and of all that is honorable to Deity and elevating to human nature, and then let your inquiries for truth be substantially inquiries for that which will make you personally a better man, and enable you to carry out these ulterior and higher objects of your affections with reference to others; and then rest assured that you have the plane, and the *only true* plane, formed in your soul, on which truth, without necessarily any considerable admixture of error, may be deposited in successive stratifications and degrees without any definite limits.

But let no one flatter himself that he is conforming to these conditions as the *sine qua non* of all true progress, unless he is willing to make the best possible moral use of the measure of truth which he may already possess. When this is done he is prepared to receive additional truth without subjecting it to misuse or profanation, but not before.

#### NEW PUBLICATIONS.

THE so-called Table-Tippings, or Intercourse with Departed Spirits, related by KARL LOTZ. Translated by Mrs. R. Klein, New York, with an introduction by John W. Edmonds. New York: Geo. H. Jones, 134 William-street. 1857. For sale at this office. Price 25 cents.

This is a neat pamphlet of fifty-nine octavo pages, purporting to give the results of certain spiritual investigations in Germany that occurred some two or three years ago. The introduction, by Judge Edmonds, is written in his usual perspicuous style. The body of the work is principally a record of interviews with what purported to be unhappy spirits, whose earthly lives were signalized by the commission of dark crimes, and who came with words of warning and solicitations for sympathy.

The manner in which these manifestations occurred (differing a little from anything we have personally witnessed or heard of before,) may be learned from the following extracts:

In order to convince ourselves of the reality of these strange things, we one evening visited a young lady about eighteen years of age, who showed us a miniature pine table, five inches high, with a round top, an inch in thickness, and three legs, one of which was a pointed lead pencil. She placed her pigmy table on a sheet of writing-paper, then, with the palms of her hands turned upward, she touched the edge of the table with the tips of her two little fingers. The table immediately commenced rocking, and ran a few times quickly backward and forward upon the paper, trying, apparently, by turning sharply, to escape from the fingers which rested upon it; not succeeding in this manœuvre, it complied with what it could not alter, and awaited passively what was to follow. The girl desired that it should write its name, upon which the table wrote hastily, "Let me go, throw me out of the window—I'm a murderer!"

The medium insisted upon its compliance with her request, whereupon the name of Karl Holz was timidly written. Upon further questioning and urging, Mr. Holz brought to paper a piece of biography which was worthy of being printed on linen to decorate a country fair. He related that on his way to America he had robbed and murdered a fellow-traveler, his room-mate, at an inn in Bohemia, and buried the body in a neighboring forest. (&c., &c.)

A series of phenomena which occurred with a miniature table at another and subsequent circle, the author describes as follows. That portion of the phenomena which relates to the *heat* and *throbbing* of the table, strikes us as especially curious, admitting, what is probably the case, that the parties were not deceived by their imagination:

One winter evening, in 1854, after many unsuccessful attempts, we had the gratification of seeing a miniature table in motion under our own hands; it was of walnut wood, six inches high, with a top of an inch thickness; one of its three legs was a pointed pencil. The coolness and obstinacy with which this little thing had for two months resisted our efforts, gave away suddenly to a vivacity which exceeded our expectations. The top became warm, and in the interior was beating like the throbbing of a heart. This awaking, as it were out of a profound sleep, had lasted about five minutes, when a slight dizziness came over us, and gradually passed off; after which the table, creaking and groaning, tipped to the right and to the left, then drew a tolerably correct circle, after which the pencil bored itself into the quire of paper which lay under it. (&c., &c.)

This pamphlet may be perused in one sitting, and few will commence the reading without finishing it before stopping.

#### LE SPIRITUALISTE DE LA NOUVELLE ORLEANS (THE NEW ORLEANS SPIRITUALIST.)

We have just received the first number (for January, 1857.) of a French periodical, published at 56 Charters street, New Orleans, bearing the above title. It is in the form of an octavo pamphlet of twenty-eight pages, and is to be published monthly, at \$2 per annum, twenty cents the single copy. Mons. Jos. Barthet, known to our readers by some articles which he has heretofore contributed to our columns, appears to be the principal editor in the external, though the publication purports to be mainly under the superintendence of the Spirits. We translate the *avant propos*, which is as follows:

The Spiritualism of our day is that which Jesus preached eighteen hundred years ago, although it has only been able to make itself imperfectly understood, as these words imply, "I have many other things to say to you, but ye are not yet prepared to hear them."

Christianity, then, should be synonymous with Spiritualism; but the doctrine of Christ has been disfigured, and it needs to be re-established in its purity. That is what Spiritualism will do, which embraces all that which tends to the elevation of man, and which will be to the New Testament what the latter was to the Old, a light shining upon obscurities.

From our childhood we have been deceived; our judgment has been warped; prejudices have been engrafted upon our minds which the greater number of us conserve during all our subsequent lives; and from our ignorance result the greater part of the evils which afflict us. It will be otherwise when we take more care to enlighten our reason, and permit ourselves to be guided by it afterward. The good men who have formerly preached upon the earth, and who are no more dead than the truths which they taught, have desired to prosecute from on high the noble tasks which they have imposed upon themselves. During centuries they have sought to establish a permanent telegraph between heaven and earth, and they have finally succeeded. Their end is to regenerate humanity in rectifying and enlarging our knowledge; their language is that which is called *Spiritual Manifestations*.

During several years they have given us instructions which we have read at our weekly assemblages to those who were willing to listen to them; but they also desire us to propagate them through the press, and it is for this reason that we now commence a publication of which they themselves will be the principal editors.

This publication having for its object the good of all, we make our appeal to all to share with us the expense; but each one will receive a certain number of specimen copies (in exchange for his contribution, which he himself can fix,) and in putting it in circulation he will contribute also to the great work of redemption of which humanity has so much need.

SPIRITUALISTS OF NEW ORLEANS.

After this follows a (from the author's stand-point,) well written introduction of eight pages, by Jos. Barthet. The balance of this number is made up principally of communications from Spirits on religion, medicine and various miscellaneous subjects. Concerning the *leading doctrines* taught by these Spirits, we do not at this time feel called upon to express any opinion, as they will doubtless stand or fall by their own merits.

Among the various striking matters related in this journal as communicated by the Spirits, are statements given by two Spirits who had committed suicide, of the sad effects which that act had had upon their condition and prospects in the other world.

The *Spiritualiste* has our cordial wishes for success in its object to make more extensively known the new phenomena of the age, and to bring them into useful and beneficent practical application.

#### New York Juvenile Asylum.

This institution was chartered for the purpose of taking the destitute and neglected children of our city, and after disciplining them in a measure to industry and schooling, to bind them out to good people in the country.

By a report made by one of the agents of the Asylum, who recently accompanied some thirty children to their new homes in the West, we learn that out of thirty-five children who had previously been bound out in that vicinity, he saw and conversed with thirty of them, all of whom seemed to be perfectly healthy, and were contented and delighted with their change from the New York gutters to fertile farms. These children had conducted themselves with great propriety, and given very general satisfaction to the persons who had assumed parental relations to them. It would be impossible to estimate the good results which will flow from this change in the life-current of this large class of children in our city. We are expecting soon to receive the yearly report of this enterprise, when we shall be happy to further commend it to the attention of our philanthropic readers.

CHARLES PARTRIDGE.

Corra L. V. Hatch at Stuyvesant Institute.  
Mrs. HATCH will speak in the Stuyvesant Institute, Broadway, on Friday evening, March 20; and also on the following Tuesday, at the same place. She will also speak in the Broadway Tabernacle, on Friday evening, March 27, at half past seven o'clock.



## SACRED SYMBOLISM AGAIN.

As there has been a considerably large grist of communications in the hopper, the following has had to await its turn in being ground out; and we hope that friend S. will consider this as a satisfactory apology for the delay in its publication. I have no disposition, especially in the present crowded state of the TELEGRAPH, to prolong a controversy with G. C. S. upon the questions at issue between himself and me, and therefore will not occupy space with a reply to the following communication. I will merely say, however, that friend S. is mistaken when he regards me as supposing that the Jews as a people ever understood much if anything of the science of correspondences, though their prophets and seers, while in states of interior illumination, spoke and wrote according to its laws. It is a science, in fact, which rests altogether upon a spiritual basis, and its nature is partially illustrated by the allegorical (correspondential) visions of modern mediums. A knowledge of its principles, however, may be cultivated to some extent, by the external intellect, and this is what was done very extensively by the ancient Egyptian and Persian Magi.

MESSRS. EDITORS: I failed to get your paper of January 24; consequently was not aware until to-day that my article was not only published, but also so effectually demolished by my friend F. Hence my delay in coming to the rescue of my shattered forces. F. turns the tables upon me, and charges back that I am at least as fanciful as he. I am somewhat suspicious that I shall be compelled to plead guilty to the charge, from the fact that my article was intended to show how the ancients managed to find names for the Deity, and to prove that the method was fanciful, although sometimes the names adopted corresponded to the thing signified. I argue that many of the ancient words and names were adopted impulsively, superstitiously, fancifully and unreasonably. Consequently, the ancient words and names were not reliably correspondential. To illustrate the fanciful method, I cited the case of the origin of the IO. In this case, the sacred Heifer on a certain occasion stepping somewhat obliquely on the sand, left the full imprint of the half of her hoof, and also the interior straight line of the other half. The letters IO were the fancied result as seen in the sand, and the name was adopted as that of Deity.

But F. makes his *coup de main* on my casual reference to the phrase "I am that I am." He would have you believe that I depended upon the Hebrew Bible for that symbol. Not at all; I merely used the phraseology of the English Bible to convey the idea that God was represented by the symbol I; but I ought to have added that he was thus represented in all ancient Pagan nations by phrases in their dialect corresponding to, and interpreted by, the English phrase "I am that I am." I did say that he appeared to Moses in a flame, but I did not say that he appeared to him as "I am that I am," as you will see by reference to my article. F. says the phrase is neither Hebrew, Greek nor Latin. Granted, it is neither of these in the comparatively modern invention of Alpha-beta-gamma writing; but it is the name of God in the Egyptian symbol writing handed down to us through the Greek alphabet. I only affirm what is known to all students of Mythology, that the pillar, obelisk and spire represented by the letter I standing erect, not leaning on any other object for support, was the emblem of self-existence, and applicable to Deity alone.

There were two classes of Bible writers, viz: the members of the secret lodges, called schools of the Prophets, and the uninitiated or itinerant Prophets and preachers. The regulars wrote and prophesied in accordance with the science of the early ages, and are more reliable in their selection of symbols than were those who "fought on their own hook." The various symbols and phrases made use of by the teachers in those days were used in accordance with their impressions or judgment, and subject to the same fallacies that beset modern teachings. But although the licensed doctors of theology generally led the people, yet frequently popular superstition forced upon the teachers the adoption of forms, ceremonies and doctrines that their better judgment repudiated, but which public opinion compelled them to adopt. Friend F., you must not expect to check-mate me by uttering the cabalistic word "*Adonai*," for neither Jew nor Gentile know much about it. The Jews ridicule the Gentile interpretation of the Bible, but more particularly the English; yet they themselves are in such a quandary about it that they say only the Pentateuch is fully inspired—the remainder of the Old Testament partially so, with the exception of the books of Ruth, Esther, Songs of Solomon, and Ecclesiastes, which they repudiated as spurious.

Symbol worship flourished in full glory in Egypt and India, and from thence was spread by commerce and colonization into all nations, and in these various nations it was corrupted by the barbarism with which it came in contact, so that superficial observers suppose each religious system of the world to be a distinct one, whereas they are only degenerate sons of the same sire. This was peculiarly the case with the Jews. A colony from Egypt, they carried Egyptian symbol worship into Judea; but after the death of Joshua they sank into barbarism, lost the arts, science forsook their borders, and they became like our Indians, simply warring tribes without even a blacksmith in Israel, or the means of sharpening their agricultural implements. Where was science then, and what chance had the doctrine of correspondences for a fair representation during that stormy period, and the preceding ages when the power passed to Pagan kings, and the Hebrews became a nation of mongrel idolaters? a. c. s.

## THE INVESTIGATING CLASS.

The Investigating Class met as usual at the house of Charles Partridge, on Wednesday evening, March 19, the question being, "What was the origin of the first Man?"

Dr. Weiss read the following paper:

"What was the origin of the first man?"

It would be easy, orthodox and popular to answer this question by assent in referring to the account of Moses, who borrowed it from the Egyptian priesthood, by and among whom he was educated. Even his Jehovah is derived from the ancient Copt, Y-Ha-Hou, which signify the God Eternal; his *I am that I am* was found on the temple of Isis at Saïs.

I might also say, with some philosophers and naturalists, that man is a creature of chance. I can see no such thing as chance in the objective world; to me everything that exists is of necessity, and from its own inherent qualities, just as it is.

I consider man or mankind as the necessary offspring of all the geological, mineral, vegetable and animal series.

Man now culminates at the top of the ladder of serial existences, and as he looks down, he can perceive every round of it occupied by some one of those series or grades of beings that once did, and now do, inhabit our planet. Let us for a moment glance at this chain of existences that connect man with all below him, then begin at the lower end, and trace them upward, and we shall find that no link is wanting; the types, series and classes have not only perceptible but even striking similarities. Through its races mankind passes imperceptibly into monkeydom, the Bushman and Chimpanzee evidently form the connecting link. The monkey is connected with the quadrupeds through the maki and squirrel. The mammiferous quadrupeds are linked to the birds by the bats, to the Saurians by the armadillo and tatou, to the fishes by the seal and whale. The birds have their aquatic correspondent in the angel-fish, and their counterpart among the saurians in the dragon or flying lizard, and like man they are biped. The saurians pass into shell-fish through the turtle, and the shell-fish and saurians are linked to the insects by the crab, lobster, spider and scorpion. Again, the Saurians verge upon the ophidians or serpents, and thence upon fishes through the scincus and eel. The grub, worm, caterpillar, etc., which seemed to be the comets of animal creation, build their tombs, become metabolics, undergo change or death, have their resurrection, take wings, assume their place among the occupants of the air, and give to the skeptic a beautiful instance of survivorship or immortality. Thus the whole animal kingdom is but an uninterrupted series, on whose confines, which are the zoophytes, both the vegetable and mineral kingdoms meet.

The strata of mother Earth tell the sincere and candid investigator that she revolved for ages before life was manifested, and that there was but seething within, cooling and crystalizing, ebbing and tiding without. Now some traces of vegetation, of zoophytes and shells became perceptible; then calamities, orthes, gygia, etc. Then the lepidodendra and shells appear in the newly superposed strata, and among them we see a higher development in the saurians or lizards having distinct organs of locomotion. Now huge bat-like birds soar above the steaming estuaries, and look down upon the ichthyosaurus, iguanodon and dinotherium which disappear in the successive cataclysms and revolutions; but they are followed by higher types in the lobster, turtle, rhinoceros, hippopotamus, and the monkey; the latter has not only distinct organs of locomotion, but also organs of apprehension. At last man, with all his contemporaries both of the animal and vegetable kingdom, made his appearance on this planet. Of all these cycles of series, man is the first that investigates them all, and claims for himself a destiny beyond this life. In man everything on this orb seems to culminate. But let us not forget to mention that between each and all of these successive series there were cataclysms, revolutions and periods of rest.

These are the facts to me; thus I explain the origin of the first man. Any one that sees a designer or God may add and place Him within or without this order of things.

Man is evidently the lord and king of the Earth; whether he is to be superseded by a higher type is a question with many intelligent minds; with me it is not; for if I judge from the analogies of the past, I must infer that whenever the conditions of this planet will be such as to admit of a nobler type, that type will come of necessity, and be superseded again by others and others. Do not understand me to say that man will become extinct like some of his antecessors; I do not believe in the ex-

inction of any types that ever existed. Genera may have become petrified during geological revolutions and cataclysms, but their correspondents continue and live as long as this orb revolves. Is it not reasonable to suppose that among the myriads of galaxies and systems revealed by astronomy, there always must be some planets and satellites just in such a state as ours was when those so-called extinct genera crawled on it, and under similar and identical conditions they must have their calamities, lepidodendra, ichthyosauri, iguanodons, and other series just like our earth?

Man has been assured, again and again, that in his progress he is to become an advanced spirit—an angel. Revealed religion, of all climes, ages and sects, is redolent with such ideas and assurances, and the communications of modern Spiritualism must remove all doubt on the subject. Just in proportion as the telluric conditions and man's moral and intellectual qualities advance and become harmonized, just so the intercourse between angels and men will advance, become harmonized and increase.

I know that some men are shocked at the idea that they were once a tadpole or a monkey; their pride is touched, and they argue thus: "We never, for six thousand years, have heard of a man turned into a tadpole or monkey, and *vice versa*. I once reasoned in the same way, forgetting that we live in a series, and that the age of a series, or six, nay, ten thousand years, are but as yesterday compared with those cycles of centuries that passed before man appeared on this planet. The advanced spirit, the angel, the seraph might say with more plausibility and pride: "The suggestion that I was once a low and degraded being like man is revolting to me, for in this sphere and series never a spirit, angel, seraph or god became a man."

Men that merely observe the externals of nature, can see but diversity; those, on the contrary, who search within her deepest recesses, must discover identity. Nature works from within outward; he, therefore, who wishes to know her ways, must work from the center and not from the circumference. Thus Dr. Serres, starting with the embryo, proved to the entire satisfaction of the French Institute and the scientific world, that the embryonic development of the brain of all the vertebral animals is identical, and that the development of the nervous network with a few modifications, is the same throughout the animal kingdom. Also Rosenthal, Oken, Cuvier and Geoffroy de Saint Hilaire, made their most startling discoveries, in working from the animal center; when they worked from the center they agreed; when they observed from the circumference they disagreed. The botanical system of Linnaeus was framed from the circumference; it is already superseded by that of Jussieu, De Candolle and Gray, which is wrought from the center of the vegetable kingdom. The initials of Nature are simple and unitary; her finals are compound and pluralitary. However different man, the monkey and the tadpole may seem to the superficial observer, the embryonic development of their brain and nervous system, (which after all are the most delicate and noblest parts, since they are the seat of life, instinct and soul,) are one and the same. Man, the monkey and tadpole are but small lumps of a jelly-like substance in their beginning. The convolvulus and bean, which both need a prop, and the stately oak, look different even in their seeds, and yet they develop in one and the same way; the botanist who classified them as to their externals is called artificial; the one that classified them as to their centers, is called natural.

Thus science and the world have given their verdict that the mere external observer is but a mechanic, an artificer, and that he, on the contrary, who starts at the center and shows Nature's workmanship thence, is the discoverer, the savant.

Moses, with his priestly Egyptian education, contemplating a reform, looked out upon Nature, saw her beautifully wrought externals, was moved by some genial spirit to conclude that all these grand results must have had a designer or artificer, and lo! his Y-Ha-Hou was placed outside of the universe; then he is described as commanding, creating, and working like any other mechanic for six days, and resting on the seventh. He is even represented as taking clay, molding a man, and blowing life into him. This God is not the primitive central principle within the universe; he is outside of it, like an optician that designs and builds an artificial globe. Moses is his prophet and law-giver. This system has been dead for eighteen centuries, except as an appendage of Christianity and of the Talmud. Jupiterism also worked from without inward, and it died. Christianity super-



sessed both, proclaimed her propounder as the Son of David, and thus based herself on historical Judaism. Her two great representatives are Romanism and Protestantism; the former is a splendid automaton, the latter is dying a glorious death among a host of Thomases. Mohammed proclaimed but one God, and himself as his prophet, and Islamism is in its last throes. Buddhism alone, with all its oppressive castes and absurdities, seems as old as the Himalayas from which it was proclaimed, and why? Because its God is central he is the very embryo of the universe, which develops itself gradually into all the myriads of diversities visible on its surface. This idea of divine centralism has saved it from all the convulsions, deaths and agonies of its western contemporaries, among whom it has always had strong and able advocates; of old in Pythagoras and of late in Spinoza. A designer, an artificer, a God outside of the universe! Why, mankind can be made to believe anything by cunning castes; but a time will come when individuals, communities and nations can not and will not command their faith; reason will assert her supremacy. There have been, there are, and there will be Thomases—already they are numerous; and if the present propounders of Christianity do not look out, there will even be Brutuses. One has just been guillotined in Paris.

Dr. Orton thought that Dr. Wiese had only discussed the natural origin of Man, and had omitted the question of his spiritual origin.

Dr. Wiese did not perceive that any such distinction could properly be made. He had discussed the origin of man as such. The spiritual as involved in the natural.

A clergyman who was present as a visitor, thought that the origin of man and the origin of life involves the same question, and that neither can be accounted for by going back in any chain of causes within the range of finite existence. They were phenomena which could only rest as a ground on the Absolute.

Mr. Andrews asked, What is his conception of the Absolute? Is not the Absolute, in the last Analysis Negation of all Phenomena and, therefore, of all conception on our part? Is it not a word vacant of real meaning like the word Nothing?

The clerical gentleman had not been in the habit of so regarding it.

Mr. Courtney thought that we can have no idea of the Absolute.

Dr. Orton wishes to know if it is the idea of Dr. Wiese, that matter furnishes or is endowed with mind.

The clergyman wished to know how the grand transition is made from matter to life.

Dr. Wiese does not recognize any matter as dead matter. All matter is animated in some degree. It is a question of degree between the granite rock and the angel. God is equally in all, and is the moving principle of all. He, Dr. W. feels no need of a God as a person outside of organized Being acting upon matter as a fabricator or mechanic.

The clerical friend denied the whole tadpole theory. Can not conceive that granite rock would ever develop into a Dr. Wiese with all his learning, or into the interesting paper he has read.

Mr. Andrews said that he was not very familiar with what is technically known as the Development Theory, as contained in books, but that he had a conception of the matter somewhat different from that exhibited by the Doctor. He did not conceive of the tadpole as developing into a monkey and the monkey into a man; but that this whole earth with its atmosphere and magnetic currents and conditions is in a constant state of development. Arriving at one state of development and refinement, it produces the megatherium, at another the fish, at another birds, and at another human beings, as a natural result of the forces and their operation.

The clerical friend wished to know of Mr. Andrews what produces? To his conception it is the will of God acting upward through the material organization. He sees such evidence of design in the production of man that he can attribute it to nothing less.

Mr. Andrews replied that the Development Theory as conceived and just explained by him, does not necessarily involve or attempt to decide the question of the existence of a God back of, and causing, the development. The development under either theory might remain the same. He sees, however, no more evidence of design intrinsically in the organization of a man than there is in that of a crystal. The latter organization is more complex it is true, but no more truly subject to law and an apparently intelligent purpose.

The Clergyman felt that there is a difference. The hand of a man, with its bones and muscles and ligaments and veins and nerves, is very different, to his apprehension, from the crystal, although he would not deny that both exhibit design. He also affirmed that it is an essential necessity of mind that we go back and back in the chain of causes until we arrive at an absolute or first cause. How, he asks, do you account for the beginning of all things?

Mr. Courtney replied by saying, I do not know; I have no power to comprehend the Infinite.

Clergyman.—What do you think?

Mr. Courtney.—I do not think; I simply know that there is no use in thinking in that direction. I have the power of adding link after link in the chain, but where I stop the chain stops, and yet it is not exhausted, if I were to resume the power of addition. There is an unlimited addability, nothing more.

Clergyman.—You must think and you do think, and you can not escape from the question by refusing to think.

He then told an anecdote illustrating this impossibility, relating to bunches of shingles, sawed from the log, split, shaved, and put up in regular form by the thousand, and found in the woods where the work had evidently been done. The point of the anecdote was, that the man who refused to see any evidence of design in all this, and to think back to a workman or workmen who had performed the labor in question, was dishonest and untrue.

Another clergyman present drew the distinction between conceiving the Infinite, which it is admitted is impossible, and conceiving the necessity that there should be an Infinite. He instanced infinite space, which we can not conceive, while yet we can not do otherwise than conceive that infinite space is.

Mr. Andrews closed the discussion by stating what he conceived to be the true relative position of the two parties. He did not propose to decide the question for either, but there appeared to him the assumption of a superiority in the ground occupied by our clerical friend, and by religionists generally, to which they are not logically entitled. They assume that it is necessary that we should go back to an absolute beginning; and when they arrive at the being of a God, they assume that they have reached it. But why? I not only may inquire, but I must inquire, from the same necessity which is illustrated by the anecdote about the shingles—How did God originate? Who made or who germinated him? All men, or at least all children, do ask themselves this question, and find no answer; and they continue to ask it until they school themselves, or are schooled, to break off the inquiry arbitrarily at that point, and assume the absolute, as they call it, but which, under Analysis, seems to be only a negative of further progression in that direction. We can not conceive otherwise than that if God finds himself in existence the question of his own origin should be just the same mystery to him as is ours to us.

Now we find matter and mind both in existence. Matter changes its form, but is never destroyed. We are not certain that mind is ever destroyed. If, then, we must assume an absolute somewhere, the Sceptic, or Atheist, or Pantheist asks reasonably enough, why not assume it at this first link of the chain as well as at the second or the ten thousandth? Why may not this Material Universe, each particle imbued with a spiritual, self-developing force, and containing in itself the law of its own development, have existed forever as well as any God outside of matter; or why may not the one have risen out of nothing as well as the other? It appears to me that the force of the argument is, therefore, equal on either side, and that the question of the being of God must be settled upon wholly other grounds than the argument from design. Paley's Natural Theology has always appeared to me unconvincing and self-destructive, by proving either too much or not enough.

The remainder of the evening was spent in witnessing Spiritual Manifestations through Mr. Redman, Medium.

HOG AND BACON.—Lord Bacon tells of his father, Sir Nicholas, that when appointed a judge on the Northern Circuit, he was by one of the malefactors mightily importuned for to save his life; which, when nothing he had said did avail, he at length desired his mercy on account of his kindred.

"Prithce," said my Lord Judge, "how came that in?"

"Why, if it please you, my lord, your name is Bacon, and mine is Hog; and in all ages Hog and Bacon have been so near kindred that they are not to be separated."

"Ay, but," replied Lord Bacon, "you and I can not be kindred, except you be hanged; for Hog is not Bacon until it is properly hanged."

## Original Communications.

FACTS IN HARRISBURG, PA.

HARRISBURG, February, 1857.

MESSES. PARTRIDGE AND BRITTAN:

I have no doubt it will be interesting to many of your readers to hear what progress Spiritualism is making in this the Capital of the Key Stone State. I am happy to inform you that, there are a few here who have not got tired investigating the truths of Spiritualism. They do not make much noise, but move on slowly and surely. The manifestations are of such a character as to leave no shadow of doubt in the minds of true and sincere seekers after truth. We have before in a communication in the TELEGRAPH, informed you that Spirits communicate in person, and that they are engaged in writing a book which they intend to have published in proper time for the benefit of mankind. You will understand that these communications are not written through mediums, or by human agency, but, strange to say, by the Spirits themselves. All we have to do is to sharpen sometimes half a dozen pencils, put them into my desk, lock the desk and put the key in my pocket. Our Spirit friends furnish their own paper, and at their will take one or all the pencils out of the desk, notwithstanding it is locked, write their communication, and when the pencil is blunt, they will throw it on the table before us as if they desired us to sharpen it again. They have frequently brought pencils that no one of the persons present ever saw before.

The number of communications thus received is about two hundred; all of them have been carefully copied in a large black book, making thus 114 pages, and the original carefully tied away in a box and locked in the desk. Notwithstanding they are thus carefully kept and locked up in the desk, not infrequently the Spirits have brought one or more of their original communications out of the desk, and requested us to correct the copy (the gentleman that copied it into the book having made a mistake perhaps of one letter or word).

For about three months past the old circle has not met at my house in consequence of affliction in my family, my only daughter being confined to her room and bed for five months with consumption, with little or no hope of her recovery. We have, however, private family circles, almost every night in the room where my daughter lies. Frequently some of the members of the circle set with us. We have not received the written communications from our Spirit friends regularly since we stopped meeting in general circle, although occasionally we would receive one, and one evening we received five. They tell us, however, that they will make up for lost time, and complete the full number. The communications, as I before said, are written with pencil, and contain the most beautiful, soul-cheering, and heavenly doctrines that were ever given to man.

Two of our number have been developed as healing mediums, and have performed cures that would have been considered miracles before we became acquainted with the new phenomena.

Our Spirit friends are now, and have been for a few weeks back, interesting us with drawings and paintings of a most strange and singular character. They have brought us a number drawn and painted on the size of a sheet of paper or less; the colors are rich and magnificent. Some artists have examined them, and say they never saw such colors. Sometimes they will bring one partly painted, then take it away and in a few days return it much improved.

The Spirits that meet with us are of a character that could be relied on. A number of important cures have been performed by the Spirits on persons during the meetings of our circle—not by the medium, but by the Spirits alone. One case of cancer was cured; the cancer was removed with little or no pain. Hearing and sight have been restored, and many other cases, heretofore reported. The reason I mention these things is, we are often asked what good Spiritualism is doing. Since my daughter has been confined to her bed, the Spirits have had kind and watchful care over her. They do not tell us they will cure her, but say they will do all they can for her.

One more interesting incident I will relate. On a Saturday evening about two weeks since, after our neighbors and friends who had come in to see my daughter had left, about 10 o'clock, I said to my wife that I felt as though we ought to have a circle. No person was in the house but my wife, myself and sick daughter who was to all appearance near her last breathing. My wife and I sat, and immediately our Spirit friends manifested their presence. I commenced singing a hymn, when a female voice joined me and sang as loud as though the person were living and sitting with me. My wife never could sing, and my daughter (who always was a good singer) was as we thought too weak to sing. I inquired who it was that was singing with me. The answer was, my sister Ann, who had left the body twenty-two years since. I asked her if she had any favorite hymn she wished me to sing, she said, "Yes, sing, Come thou fount of every blessing," and she would assist me. I sang and her Spirit voice accompanied me. Afterward I sang "Children of the Heavenly King," when my Spirit sister and my daughter Ann who was lying in bed as we thought near her last, joined in singing with me, and sang apparently as strong and as loud as she did when well—my daughter not having sang for months before. After we were done singing, and had the assurance that all our Spirit friends were present, I inquired if any of our friends could cure my daughter; the answer was, "Don't know, we will do all we can for her." She then spoke out and said, "O Father, there is a man lifting my head," I told her not to fear, they would not hurt her. The Spirits then lifted her out of bed, and brought her even in the room, and stood her between her mother and

\* Three or four spiritual visitors were Doctors when in the flesh, and it was they who performed the cures in the presence of the circle.



me at the table; then carefully lifted her up again, and returned her to her bed, and covered her up. After this two little Spirits sat, one each side of her, on the bed, and smoothed her cheeks with their little Spirit hands. O it was a glorious sight! The room was filled with heavenly messengers; my daughter got much better, and next morning was able to walk alone across the room, and sit on the sofa without assistance.

My wife and daughter are seeing mediums—can see Spirits as they enter the room, and tell us when Spirits are present.

Since our old regular circle suspended meeting at my house, circles are held at different places amongst our friends. One circle meets three nights in the week at Brother Lewis' house, on which occasions they have soul cheering and interesting meetings. One medium is developed as a speaking medium, and for intelligence, etc., is not far behind the best we read about. We have had all the different manifestations that we read about as having occurred in other circles. Almost every evening the table is carried up to the ceiling, and keeps time to music; then is turned over and over faster than man could possibly turn it, the feet sometimes up and then down, and at our request it will be carried from one to another around the room, and has often been carried to the bedside of my sick daughter, and turned up for her to lay her hands on it. The raps are from the most faint, as from the Spirit of a child, to the very loudest, as loud as a man could possibly rap or slap his hand on a table. These raps are heard in all parts of the house. We have requested them to play upon the violin; they have made several attempts by drawing the bow quick and fast across the instrument. They would pick up the violin, and carry it round above our heads, and make a noise as though they were breaking it, and when we examined it we found it not the least injured. They tell us they are inhabitants of the fifth sphere, all intelligent. Some were doctors, others ministers of different churches, when in the flesh. Often when we sit without lights, if we ask them to show us the light, they will cause light beautifully bright to be displayed through the room. Sometimes balls of light are seen falling on the table, and spreading round so that all present can see them. In short, the communications and manifestations are all of the most convincing and beautiful character. They will not permit us to publish any of their communications, although all are at liberty to read and examine them. We do not feel tired, but are determined to continue on and never get weary in well doing.

Yours, etc., LUKE B. C. HOPKINS.

#### MORE TEST FACTS.

FAIRFIELD, N. Y., February 2, 1857.

Messrs. PARTRIDGE AND BRITTAN:

As you have called so often in your paper for test facts, I thought I would put upon paper a few which were given me by the father of a medium, and submit them to you; and if you deem it proper you may publish them. The first I will mention is one that was given through the daughter at the time of her first development. Before they formed the circle in question, she (the medium,) walked up to a table and wrote, "I (the Spirit,) will now sing and play through the medium a heavenly piece of music, which mortals never heard." (The medium is naturally a singer, but knows nothing about playing upon any instrument.) The words she sang were addressed to a sister from her brother's Spirit, telling her to read her Bible, and learn the commandments.

This communication was given to them in January, 1855. I will now speak of one which was given to them more recently. On the evening of the third of December last, after the father had come from his work, and being seated around the stove, they heard raps on the small stand some ten feet from any person that was in the room. They requested the daughter to take a pencil and write. (This is their usual custom when they wish to communicate: the medium takes a pencil and usually can write immediately.) The Spirit of the father's mother then wrote as follows: "William, when you put on your overcoat to go up to the shop after tea, your pass-book dropped from your pocket, and you stepped on it and crushed it into the snow; and as the wind is now blowing very hard, it may be lost before mourning. You had better step out and get it; you will find it by the right hand gate-post."

The father, having full confidence in his mother's request, immediately went out and commenced looking about in the snow, but did not succeed in finding it. He had almost given up the search, when it occurred to him that she had said it was by the post, whereupon he went to the spot, loosened the snow, and there found it. The book which was lost was one that was used to keep their store accounts in, and is usually kept in a bookcase; but as one of the children had had occasion to use it at the store, it was put into the overcoat pocket, unknown to the father. Now the father did not know that the book had been placed in his pocket, and, of course, it could not have been the influence of his mind that drew out such a communication. The family, as they were seated around the stove, were engaged in a pleasant conversation, and were not thinking of the sounds which they heard, nor of having a circle. What could it have been if it was not some higher power or intelligence than that which surrounded the fireside of that family circle?

Spiritualism has had its birth here in our place, and is slowly gaining ground. It has everything to oppose it. The Orthodox denominations are fighting us all they can, both privately and publicly; but, as the saying is,

"Truth crushed to earth will rise again."

With this for our sentiment and feeling, we hope, and ever will hope, that ere long the cloud of superstition will pass away, and that the movements of our friends will be made more public, more interesting and more profitable to all. Yours truly, ZINA E. MAY.

#### A MURDERED INFANT GIVES WARNING.

One of my most intimate friends, Dr. L. in Saxony, a very intelligent, spirited and unprejudiced man, told me the following story from his own experience, with the assurance of its strictest truth:

When he was in the apprenticeship of pharmacy, aged some fourteen years, his master being an old, rich bachelor, attended and provided for by female servants, reports circulated through the neighborhood about a mysterious disappearance of a new-born infant in his house many years before. Poor Maurice, (the name of my friend,) unconscious of those rumors, slept in a garret with an elder clerk; and every night when he retired to his bed and began to close his eyes, he heard a lamentable wailing and weeping, in a voice like that of a suffering child. He was prevented from sleeping, and being anxious and fearful, abandoned himself to the darkest imaginations. At length he dared to question the clerk about it, but was harshly repulsed, until he firmly declared his determination to depart if nobody would dispel his doubts and uneasiness. Then the clerk, conjuring him to observe an inviolable silence, at night conducted him into the garret and asked him to assist in removing an old, ponderous plaster chest; and, O, wonder! they found under a heap of sweepings the skeleton of a new-born child. They replaced the chest, laid down, slept on, and never after that heard that mournful and complaining noise, which became silent apparently because the crime had been exposed before living eyes.

DR. A. H. JAUBERTH.

#### SURPRISING INDICATION OF DEATH BY LIFELESS MATTER. BY AN EYE-WITNESS.

It was during my study in the University of L—— that I got accustomed to pass every evening in company with another student, an amiable fellow, distinguished both for his intelligence and exalted moral purity, named H. We dwelt in the house of Professor B., who was quite friendly to the promising youth, and we used ardently the advantage of converse with him to supply the gaps in our science.

In this manner we sat together on a cold winter's night, at eight o'clock, taking our tea and chatting about theological subjects, when I suddenly discovered a cup upon the shelf of my friend slowly moving from its place toward the border of the higher shelf, and then falling down and breaking in a great number of pieces. H. was as frightened as myself, then became pale, and remembered that on the outside of the broken cup was the portrait of his father, who gave him that cup as a birthday present. After long reflection as to what he should do, he stepped up to Professor B. and asked him for decisive counsel. "I don't know," said he, "what reason you may have to fear or to hope; but did it concern myself, I should depart without delay, marching all the night, to obtain intelligence of my dear father's fate."

In a few minutes H. left the city. I led him through the dark shades of the night over the frozen soil at the public road; he seized my hand and bade farewell as tears were running down his cheeks. At daylight he reached a little village belonging to his father's parish, where he met a workman and inquired of him about the welfare of his family. "All well," answered the fellow, and the wanderer soon began to regret his fatigue, which was apparently for no purpose; but he continued the march, as it was still a little way to the parsonage, and arrived on the floor. Nobody was to be found in the drawing-room nor in the parlor. Now approaching the study, he heard a loud weeping, and on opening the door he saw his father lying upon a couch, and the inconsolable family around the deceased body. He had died of an apoplectic fit, at the very moment when the cup fell down from the shelf.

DR. A. H. JAUBERTH.

#### MANIFESTATIONS IN MICHIGAN.

FALLSBURGH, KENT COUNTY, MICH., February 8, 1857.

Messrs. PARTRIDGE AND BRITTAN:

As you call for facts, and as I believe it to be the duty of every person who is a Spiritualist boldly to present what he knows in relation to the wonderful manifestations now taking place upon our earth, I will give you a brief statement of facts witnessed by myself during my two years' close investigation of the subject. I formed a private circle in my own family, and soon ascertained by slight rappings and strong tipplings of our stand, that a power independent of ourselves was at work. After a few weeks, our stand would be moved in a well lighted room several inches along the floor, by our request, without contact; and while all of us were sitting back from it, from one to three feet. On one occasion, in broad daylight, the stand was held down to the floor so that a strong man could not move it, when by our request our invisible friends would let go, and the person lifted it with his finger. This was done while we all sat away from it, and no hands were touching it but those of the party trying to lift it.

On another occasion, myself, my wife, and a friend had requested a purported Spirit-friend to move the stand for us without our being in contact with it; and we all had moved back from two to three feet from it when, the stand not moving, my friend remarked that he did not think Uncle David (our purported Spirit friend,) could move it, when instantly the stand was lifted bodily from the floor and thrown a distance of full three feet to where I was sitting. This was in a well lighted room. After this I procured four small brass castors or rollers and put them upon the feet of the stand, and our invisible friends would roll it along the floor, sometimes with great power, two or three feet towards some one in the company, by request. And here I would remark that I watched closely the effect of our minds and wishes upon the Spirits, and am well satisfied that they frequently act entirely independent of, and often directly contrary to, our expectations, as was the case when our invisible friend lifted up and threw the stand at me, as stated above, after we had in vain requested him to move it, and had concluded he could not or would not do it. Since that time we have frequently held dark circles, and our invisible friends have taken

up bells and rung them so they could be heard across the street, frequently ringing time to our singing for several minutes. They also have played upon the violin and guitar, by thrumming the strings while we sing. This has been done at our house night after night for a number of weeks. They have also written and marked over a dozen sheets of blank paper with a pencil which has been placed under the table, frequently when none but myself and wife are in the room, and we sitting by the table and our hands held by each other. The tambourine has also been shaken and jingled. Frequently while we were singing we have had a number of tests given us, which makes us feel confident of the identity of some of our Spirit friends—my wife (who is the principal medium,) very frequently seeing the Spirit forms, and myself often seeing their beautiful, brilliant lights in my normal state in our dark circles. Several of our neighbors have also seen the Spirit lights in our room, moving about during our dark sittings.

I am yours for truth, BENJAMIN LEWITT.

#### CASE OF MEDIUMSHIP IN NORTH CAROLINA.

SMITHVILLE, BERNIC COUNTY, February 8, 1857.

Messrs. PARTRIDGE AND BRITTAN:

GENTLEMEN: I take the liberty of addressing you these few lines. I wish to give you my experience on the subject of Spiritualism. Last April was the first of my seeking to know the truth concerning Spiritualism. I was like many others in the world; I thought it absurd to believe such a doctrine. It happened that the first volume of Judge Edmonds' writings fell into my hands. I perused it, and then the second of the same. I felt that if the communication between departed Spirits and the inhabitants of earth was a reality, I should like to know it. Having been a member of the Church for twenty years, and tried to walk worthy of my calling, God has answered my prayers in many instances. I made this matter a subject of prayer, and to my astonishment I became influenced to write. At first I could not read what was written, but in a short time I could read it easily.

I have many communications that claim to be from relatives and other friends in the Spirit land, some of whom I knew while here, and some I never knew. I have been influenced in various ways—to pray, to sing, to play music, and to beat time to music, and to dance, which I would not have done under other circumstances. I have written in different languages—French, Spanish, Italian, Chinese and the Indian languages. I am executing at this time some astronomical drawings. I do not understand astronomy. My husband understands it, and says the drawings are of the heavenly bodies, of terrestrial and spiritual spheres. I am in a wonder at myself; I feel quite ignorant, and should like to have your views on the subject. I am where there is nothing but persecution against Spiritualism. Persons say that I am magnetized; I never saw any one magnetized in my life. If I am, it is by some omnipotent or unseen power. I never attended a Circle in my life until this Winter, and that was a small one. I am amply paid for all persecution as I enjoy that pure and sweet peace and comfort which I never enjoyed before. I am happy under any circumstances. All I desire is to do something for the great cause of Spiritualism. May I do something is my prayer!

Yours, with great respect, THERESY J. CIBURN.

#### BORN INTO THE SPIRIT WORLD.

DEPARTED this life, on Thursday, the 18th of February, 1857, JAMES L. PAINE, of Leicester, Vt., aged 24 years, 8 months, and 14 days.

In justice to him who has gone on, and his parents and friends left behind, I am requested to furnish for the TELEGRAPH an account of the final sickness of young Paine, and the effect of Spiritualism on him at the hour of departure.

It is a lamentable fact, that people who profess to be honest Christians should hazard their reputation for honesty, so much so as to stoop to that contemptible practice of lying. (I may as well use the term, though an inelegant one, that fully expresses my meaning,) concerning the final sickness of a person, evidently for no other reason than that he entertained different religious sentiments, and refused to relinquish them for other beliefs that might be more popular with some.

The subject of this article was a Spiritualist, as are his parents; and I wish to present in a simple and truthful manner the effects of Spiritualism on him to the hour that he dissolved partnership with the body. He had been ailing for some three years, from the effects of a fall, but for the last three months of his stay here, his countenance and whole appearance gave unmistakable evidence that he would soon desert his earthly tabernacle, and seek rest in a home better adapted to the Spirit. He was very free to converse on the subject of death, as long as he was permitted to through his earthly organs. It seemed hard to the parents to spare his company; but Spiritualism, that beautiful comforter—that knowledge which meets with a smile that terror that has so long unmanned and bowed down the human race—performed most beautifully its work. Would that skeptics could have been present to witness the result of the spiritual belief on the mind of him who was about to depart to the home beyond the grave.

But what now is the work of illiberal and perverting minds? I will show. The discourse, which was decided by those the most capable of judging to be a masterly and beautiful production, is pronounced by a few creed-bound persons, who seem to reverence dogmas more than truth, to be infidel throughout, and with the same breath they say, "O, it answered well enough perhaps for the occasion, as the parents are infidels, and the son was an infidel." Others have said that he died in the greatest distress, the result of hallucination. Now for truth's sake, I publish these facts in refutation of the impious slander that has been circulated, and say, Calumniators, be still.

LEICESTER, VT., March 4, 1857.

A. E. STANLEY.



## Interesting Miscellany.

## A REMARKABLE CASE.

A CLERICUS CURED BY MRS. METTLER'S CLAIRVOYANT PRESCRIPTIONS  
—FACIES DETAILLED BY HIMSELF.

GLASTENBURY, February 26, 1857.

I entertain an unwillingness to appear before the public, but still I do not feel at liberty to withhold the facts connected with my remarkable recovery from a long-continued sickness.

In my youth I was troubled by an affection of the liver, for which our family physician prescribed—he designating it "Jaundice." While commencing my labors as a Minister of the Gospel, at the age of 25 years, I was attacked with a bilious affection which lasted several months, a part of the time my life being despaired of. These attacks returned occasionally till December, 1849, when I found myself suffering by a low bilious fever. I was then presiding over the Methodist Episcopal Church at Somerset, Mass. Dr. Talbot of Dighton, was my physician. At the expiration of three weeks he left me, still quite low, to feel my way to health. And here commenced my long-continued course of diet upon bread and water. In March, 1850, I resumed my pulpit labors though weak in health. In the following June I placed myself under the care of Dr. Randall, of Rehoboth, Mass., and I still entertain a high regard for him as a physician and a man. In September, 1850 my health was gradually declining, and I concluded that I should not long survive, and for a time I abandoned medicine. Subsequently, however, I followed the prescriptions of a German Hydro-pathic physician at Fall River. I tried the various remedies of that school of practice, and at the close found myself very weak, with periodical spasms. Again seeking the advice of Dr. Talbot, who consulted with Dr. Randall, I gained strength, and in March, 1851, I was able to occupy my desk. But with returning strength returned also my old dyspepsia, and I was again compelled to resort to a simple diet of bread and water.

In April, 1851, I was appointed to preach at Cumberland, R. I., and followed my calling till February, 1852, when I was prostrated with great suffering. I called Dr. Belcher of my church. He told me that my case was a singular one, that medicine did not seem to reach it, and intimated that what I had to do in this world should receive my early attention. I arranged my affairs, and placed myself under the care of Dr. Rogers, of the Worcester Water-Cure Establishment, submitting to a thorough course of treatment. Here I also consulted with Dr. Sargent of Worcester. He advised that I should abandon medicines and exercise and bathe freely—this being about all that could be done in my case. He was not positive about my difficulties—thought they might arise from gall stones. In July, 1851, I was attacked with dysentery, and returned to my home, reduced to a skeleton of 103 pounds. It was not till the middle of October that I began to improve, and then slowly. In March, 1853, I officiated in my desk, not having been able for more than a year previous to exercise that privilege. In April, I removed to Centerville, R. I., followed bathing, took much exercise, lived on bread and water, and suffered more than language can describe. While here I was seized with a new difficulty, any excitement producing a kind of paralysis, commencing with the face, extending to the tongue, and then to all parts of the body. Again I sought counsel of Dr. Rogers, who at that time had just returned from an absence of sixteen months spent in foreign hospitals. On hearing my case he expressed a wish that I should arrange with the physicians where I resided for a post-mortem examination—saying, "friend Hammond, I don't want thee to have any less confidence in me because I tell thee I don't know what ails thee, but I do not."

During the two years following, I occupied my desk, with some interruptions. In April, 1855, I was stationed at Pasco, R. I. At the close of my term I came to Glastenbury. In May 1856, I was reduced by diarrhea, was very weak, and was obliged to relinquish my profession. For the four previous years I had been constipated. Now I could not arrest my fresh difficulty, and my friends looked upon me as nearly resting upon the borders of the grave. Indeed I made arrangements for my burial, with my distant friends.

At this time I was persuaded to visit Mrs. Mettler, in Hartford. This was on the 24th of July, 1856. I was a perfect stranger to her, and skeptical as to her ability to treat my case. I was accompanied by W. C. Sparks of Glastenbury, and Benoni Buck of Hartford. After Mrs. Mettler had examined several patients, I took my seat beside her. Her eyes were tightly bandaged, and she swooned upon her chair, apparently asleep. I was still skeptical and gazed upon her in "curious contempt." She soon aroused, and placed my hand upon her forehead. Then passing her bandaged eyes over my body slowly, she reached a point in my right side, where for years my sufferings had been indescribable; she paused and gave a heavy sigh, which to my now interested ear, said she had found my difficulty. After examining my back and stomach, she swooned again. Arising, she said my case was complicated and difficult, and she could give me no assurance of helping me much. She then referred to my difficulties, through all their windings, even back to my childhood! She was remarkably accurate in her delineations of the various phases of my sickness; and remarked that my case must have been a great perplexity to my physicians. Among other things she stated that the closing of the gall duct by gall stones had caused an obstinate dyspepsia for several years. She described particularly the actions of the absorbents, the effects upon the liver, and the tendency to ulceration. She described my feelings, the effect of exercise upon me, and other matters, with so much accuracy and detail, as to recall to my mind particular incidents of my sickness, and remarks of friends in relation to my condition. She said my sto-

mach was affected by cancer which then extended to my mouth. It was true that my mouth was then very sore, but the fact had not been mentioned to her. She also stated what the condition of the kidneys was, especially the right one. Of my digestion and the general condition of my system for years past, she gave me an accurate and detailed description.

Having given my case in detail, and answered my questions, she prescribed remedies. My skepticism as to her powers was forced to give way. I accepted her counsel implicitly, and followed her advice. In twenty-three days I called upon her again, greatly improved in health. I could partake of meat and vegetables, and my strength was increasing. In forty days from the first visit I called again, having in the meantime attended two camp meetings, and gained thirty pounds of flesh. In three months from my first visit, I made my last. She stated that the organs were still weak and needed care, but that the gall stones were dissolved, and that in every respect there was promise that I should become a well man. It is now the last of February. I continue able to eat what I choose, have gained fifty pounds of flesh since July, and find little inconvenience in preaching three times of a Sabbath, and attending to other duties of my profession. Of the philosophy of this case I "wot not." But of the facts "I speak what I do know, and testify what I have felt and seen."

CHARLES HAMMOND.

## THE TOLL GATE OF LIFE.

We are all on our journey. The world through which we are passing is in some respects like a turnpike—all along which, Vice and Polly have erected toll-gates for the accommodation of those who chose to call as they go; and there are very few of all the hosts of travelers, who do not occasionally stop a little at some or another of them—and consequently pay more or less, we say, because there is a great variety as well in the amount, as in the kind of toll exacted at these different stopping places.

Pride and Fashion take heavy tolls of the purse—many a man has become a beggar by paying at their gates; the ordinary rates they charge are heavy, and the road that way is none of the best.

Pleasure offers a very smooth delightful road in the outset; she tempts the traveller with many fair promises, and wins thousands—but she takes without mercy; like an artful robber, she allures until she gets her victim in her power, and then she strips him of health and money, and turns him off a miserable object into the most rugged road of life.

Intemperance plays the part of a sturdy villain. He's the very worst toll-gatherer on the road, for he not only gets from his customers their money and their health, but he robs them of their very brains. The men you meet on the road, rugged and ruined in frame and fortune, are his victims.

And so we might go on enumerating many others who gather toll of the navary. Accidents sometimes happen, it is true, along the road, but those who do not get through at least tolerably well, you may be sure have been stopping by the way at some of these places. The plain common sense men, who travel straight forward, get through the journey without much difficulty.

This being the state of things it becomes every one in the outset, if he intends to make a comfortable journey, to take care what kind of company he keeps in with. We are all apt to do a great deal as companions do—stop where they stop and pay toll where they pay. Then the chances are one to ten, but our choice in this particular decides our fate.

Having paid due respect to a choice of companions, the next important thing is closely to observe how others manage; to mark the good or evil that is produced by every course of life—see how those do who manage well; by those means you learn.

Be careful of your habits; these make the man. And they require long and careful culture, ere they grow up to a second nature. Good habits we speak of; Bad habits are most easily acquired—they are spontaneous weeds, that flourish rapidly and rankly, without care or culture.

A SINGULAR FASCINATION.—An English paper relates the following unaccountable occurrence: "One of the most singular instances in connection with material things exists in the case of a young man who, not very long ago, visited a large iron manufactory.—He stood opposite a large hammer and watched with interest its perfect, regular strokes. At first it was beating immense lumps of crimson metal into thick black sheets, but the supply becoming exhausted at length it only descended on the polished anvil. Still the young man gazed intently on its motion; then he followed its stroke with a corresponding motion of his head; then his left arm moved to the same tune; finally, he deliberately placed his fist upon the anvil, and in an instant it was smitten to a jelly. The only explanation he could afford was, that he felt an impulse to do it, that he knew he should be disabled, that he saw all the consequences in a misty kind of manner, but that he still felt the power within above sense and reason—a morbid impulse, in fact, to which he succumbed, and by which he lost a good hand."

MYSTERIOUS PROGRESSION.—"Now, Tom," said the printer of a country newspaper, in giving directions to his apprentice, "put the 'Foreign Leaders' into the galleys, and lock 'em up—let 'Napoleon's Remains' have a large head—distribute the 'Army in the East'—take up a line and finish the 'British Ministers'—make the 'Young Princess' to run on the Duchess of Kent'—move the 'Kerry Hunt' out of the chase—get your stick and finish the 'Horrid Murder' that Joe began last night—wash your hands and come into dinner, and then see that all the *pi* is cleared up."

## THE EXPLOITS OF LEO MILLER.

The *Northern Budget*, published in Troy, in a brief article which appears in its issue of the 28th of February, and which would seem to be a slightly inverted complaint, notices one Mr. Leo Miller, then and there engaged in the laudable effort to snatch the Trojans from the devouring jaws of the monster Spiritualism. But if we are to credit the *Budget* man, the said Leo is not exactly the man. The putting down of Modern Spiritualism is a job just now so much needed to be done, and is so remunerative too, being so readily acceptable to all right-minded religious folk, that it creates at once a bond and mortgage on their patronage, and compels the shillings out of their pockets, as well as the blessings out of their mouths, (by way of return for "slaying the adversary;") and what is so easy to be done (provided you know how to do it.) That it naturally calls into the field all the dunderpates in the land who are out of work, and are ambitious of a "tight and easy situation." That no great deed may go unpraised, we subjoin the *Budget's* report of Mr. Leo Miller's religious and scientific exploit, as manifested in his grand onslaught upon modern Spiritualism in Troy:

R. T. H.

Mr. Leo Miller gives his "third lecture against Spiritualism" at Rand's Hall, this evening. His second lecture, last evening, was attended by about one-third of a house. In respect to the merits of Mr. M.'s lectures, we can only say that, if the second lecture is a fair sample of the course, Spiritualism must be a great sham to be one-tenth part as much of a humbug as is this Mr. Miller. He talked of "deceptions," and repeated old newspaper stories about deceptions. Deception, he said, was half of Spiritualism. The other half he admitted he could not account for. His "demonstrations" consisted of some banjo performances, including "Root hog or die," by a stray negro minstrel, and some "tricks" by a female "clairvoyant," which Professor Carl would have exposed on the spot as being among the simplest of his "art," had he been present as a paying auditor, instead of a "dead-head." If such humbuggery has any other effect than to disgust those who see it, it must be to strengthen the "delusion" against which it affects to be directed. It is evidently a "root hog or die" operation with Mr. Miller, and on that ground alone can he be excused or tolerated. As we have stated, he will "root" at Rand's Hall, this evening. It is to be hoped, for the last time. Those who wish to see the "smout" of the animal will of course be present.

SHARP FAIR UPRON.—The Pittsburgh Union in excoriating some of our modern political Judases, anathematizes them by quoting the subjoined lines:

"Oh! for a tongue to curse the slave,  
Whose treason, like a deadly blight,  
Comes o'er the councils of the brave,  
To blast them in their hour of might.  
May life's unblessed cup for him  
Be drugg'd with treacheries to the brim;  
With hopes that but allure to fly,  
With joys that vanish while he sips,  
Like Dead Sea fruits that tempt the eye,  
But turn to ashes on his lips.  
His country's curse, his children's shame,  
Outcast of virtue, peace and fame—  
May he at last with lips of flame  
On the parch'd desert thirsting die;  
While lakes that shone in mockery high  
Are fading off, untouched, untasted,  
Like the once glorious hopes he blasted."

WONDERFUL LONGEVITY.—A lady has lately died at Actopan at the wonderful age of one hundred and thirty-nine years! We may well say that the oldest inhabitant of Mexico or any other country is dead. One hundred and thirty-nine years! What a history is included in this time! and how trivial must have appeared to her the revolutions and strifes in her country. She had seen in her time twenty-eight changes in the delegates of Spanish power, and has, since the independence of her country, seen fifty changes which have taken place in the administration of the government. Altogether, Mexico has had over seventy changes in the chief magistracies of the country in this woman's life-time.—Mexican Paper.

OLD FISH.—A gentleman sent his black servant to purchase a fresh fish. He went to a stall, and taking up a fish began to smell it. The fishmonger observing him, and fearing lest the by-standers might catch the scent, exclaimed:

"Hallo! you black rascal, what do you smell my fish for?"  
"Me no smell your fish, massa."  
"What are you doing, then?"  
"Me talk to 'em, massa."  
"And what do you say to the fish, my friend?"  
"Me ask him what news at sea, dat's all, massa."  
"And what does he say to you?"  
"He says he don't know; he not been dere dis tree week."

SERMON ANALYZING.—A theological chemist thus analyzes modern sermons: "One part Bible, five parts logic badly kneaded, twenty parts city milk, fourteen parts otto roses, sixty parts yeast."